THE BEAUTY OF
SANATAN DHARMA

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SR Gunj., Srinagar-Kashmir.

Affiliated to the Bharati Vidya Bhawan.

(Rs. 1/-)

शारदा पुस्तकालय
(संस्थापित ई. सन्)
क्रमांक ...

Krishna Printing Press, Srinagar.

The Beauty of Sanatan Dharma

Vedas express Truth, explain and depict it in various ways. In Vedanta: Upanashids Truth is expressed directly. Advait-Monism is propounded clearly. The one Absolute, Formless, Nirakar Brahman is shown to be All and to be in all. But this is direct and pure knowledge, abstract knowledge and so to say incomprehensible and unapproachable by a common man.

The human heart rebels against abstraction and longs for the concrete. There is a true human cry in the words of Tulsi Dass in his Ram-Charitra-Manas:

"As a philosopher he began to speak of the unbegotten, the indivisible, the immaterial, the formless, the nameless, the indestructible, the incomparable, the illimitable. Again I cried bowing my head at his feet, "Tell me holy one, how to worship the incarnate".

Sanatan Dharma, the Eternal religion, proclaims that the Lord God, the Absolute Being projects itself-manifests Itself-in the Becoming, the Creation. And at times the Incarnation also comes. The pure spirit appears in a human form. The nature of the Divine Incarnation is ever pure eternal unbounded intelligence. The unmanifest Being remaining un-manifest, imperishable and eternal takes birth. Nothing happens to the Absolute and yet the incarnation of the Absolute springs up by virtue of Its own nature. The Divinity in human form becomes available to man. Yogi Raj Sri Krishana is thus born.

In Lord Krishna the abstract Truth is brought nearer, is made concrete- is humanised, is made approachable and liveable. Krishna is a human being, son of Devaki, husband of Radha, brother of Balram, playmate of Gopis and so on. Krishna is the Purshottam-the Brahman- in the human form. He is both in one, the playmate playing Ras, courting Radha and the Absolute Sat-Chit-Anand in tune with truth. Krishna denotes the possiblity of Brahman clothed in human form. In Krishna the Monism, Absolute Thought and concept become a practical possibility.

God, the abstract Brahman has become real, has become human, has become approachable for all, as also realizeable. This is the beauty of Krishna, the Lord of BhagawadGita. This is vedanta personified and made real.

If Krishna were not a historical reality-a Biological reality-the Rishis of yore would have been constrained to create a human entity like Krishna. Krishna is a necessity. Krishna is a practical demonstration of the perfection attainable by man. We see a human being, Krishna acting, behaving, scheming, dealing in politics, loving and being loved and at the same time we see him as the Lord of Yoga, established and one with the Absolute Reality.

Krishna is a practical proof of the divine origin of man and he is the guiding star of man. That worldly mundane life is not a hinderance to the full fledged realisation of Truth is squarely exhibited and demonstrated by Krishna.

Renouncing one's duties and running away from life is not Krishna-like. Krishna directs us to fight the battle

of life. This life is a battle-field, is Kurukshtra. Success is born of action and fighting and winning are characteristics of life.

An anecdote from the life of Radha and Krishn is narrated here. Krishna is seen as a man of the world and at the same time Lord of Yoga.

*One day Radha was engrossed in a very possessive thought of Krishna. "My Krishna" she said to herself, as though one could possess Krishna as one could possess a calf, a jewel. Krishna the Absolute Itself, immediately knew her thought. And when the Absolute knows, the knowing itself, as it were is the action of the act, things do not happen according to his wish but His wish itself is his own creation of his wish, as the action is the creation of his own action.

So, Durvasa the great sage was announced. "He is on the other side of the river, spoke the messenger, and he sends his deep respects".

Then Krishna went into the inner chamber and said to Radha, "Durvasa the great sage is come, my dear, we must feed him".

"Oh, then I will cook the food myself", said Radha and Krishna was very happy at this thought. So he went back to the Hall of Audience and not long after, Radha came in with all the cooked food. "Yes the meal is ready my Lord and I will take it myself to sage Durvasa." "Wonderful, wonderful," exclaimed Sri Krishna, pleased with the devotion of his wife to the sages.

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*The story is from "the serpent and the Rope" by Raja Rao 1960

"I will go and come" said Radha, and hardly had she gone to the palace door when she remembered that the Jamuna was in flood. No ferryman would go across. She came back to Krishna and begged, "My Lord, how can I take the food? The river is in flood."

"Tell the river", answered Krishna, "Krishna, the Brahmachari wishes that the way be made for you to pass through".

And Radha went light of heart, but suddenly bethought herself it was a lie; who better than she to know whether Krishna be 'Brahmachari' or not! Ah, the noble lie, she said to herself, and when she came to the river, she said "Krishna, the Lord, the Brahmachari, wishes that the way be made for me to pass through."

And of course the river rose high & stood still, but suddenly opened out a blue lane small as a village foot-path, through which Radha waded to the other side. And coming to the opposite side, she thanked the river, and saluting the great sage Durvasa, in many a manner of courtesies and words of welcome spread the leaf and laid him the food.

Durvasa was mighty hungry and he ate the food as though the palm of his hand went down his gullet. 'Ah, Ah,' he said and belched and made himself very happy, with curds and rice, and many preparations, perfumed and spiced with saffron and when there was nothing left in leaf or vessel, he rose, went to the river and washed his hands. Radha took the vessels to the waters too, to wash, threw the leaf into Jamuna and stood there to leave. Then it was she, suddenly remembered the river was in flood. Sri Krishna had told her what to say while going and not what to utter,

while coming back.

Durvasa understood her question before she asked for the sages have this power too-and he said, "Tell the river, Durvasa the eternal Upavasi says open and let Radha pass through to the other shore."

Radha obeyed but she was sore sorrowful. I have seen him eat till his palm entered his gullet and he has belched and passed his hand over his belly with satisfaction. It is a lie, a big lie. She said, but she went to the river, thoughtful, very thoughtful 'River' she said, "Durvasa who is ever in Upavasa says open and let me pass '.

And the river opened a lane just as wide as a village path-way, and the waves held themselves over her head and would not move. she came to the other shore and returned to the palace, in heavy distress. Yes nature is a lie, nature believes and obeys lies-Lord, what a world, she said to herself and going into the hall of sorrowing, shut herself in and began to sob, 'Lord, what a lie the world is, what a lie.'

Sri Krishna knew the cause and cadence of this all, and gently entered the Hall of sorrowing. "Beloved why might you be in sorrow" ? he said.

"My Lord," she answered, "the river believes you are a Brahmachari and after all who should deny it better than me your wife? And then I go to Durvasa and he eats with his palm going down his gullet and he says, Tell the river Durvasa who is ever in upavasa asks you to open and let Radha pass and the river opens herself, makes a way as a village pathway and I pass over to this side. The world is a fib, a misnomer, a lie".

"The world my dear, is not a lie, it is an illusion." Besides tell me, "is my body your husband, Radha? Is my mind your husband, Radha"? 'No my Lord.'

Then what is it you mean when you say to yourself, "Krishna, my husband. Assuredly something beyond the body and beyond the mind, the Principle."

"And tell me, my love, can you possess that, can you possess it?"

"No my Lord, how can I possess the Absolute. The 'I' is the Absolute." And she fell at the Lord's feet and understood and lived ever after in the light of the Truth.

The one Absolute is the one Reality that is the "Ekam sat" which the Vedas say is descrbed in many ways by the wise people- spiritually advanced men:

"Ekam sat Vipra Bahudha Vadanty".

This one Reality is everywhere, in everything, in every being. Radha understood this truth and so touched the Lord's feet.

Sri Krishna is the Absolute in the human form. He is the pure spirit in the human form, the incarnation of the Absolute Reality.

He has given us the song celestial: The Bhagawad-Gita. It is not a sermon delivered to the audience in a quiet pleasant hall. It is delivered to a man of action, to a warrior, a veteran fighter on the battle-field in the midst of two opposing armies. The Bhagawad Gita is not a sermon of passivity, of inaction, but it is a sermon for living a vigorous, integral life full of action, fighting

for a just cause. Sri Krishna also offers us a pledge, a token of faith.

> "Merge thy mind in Me, be my devotee,
> Sacrifice to Me, prostrate thyself before Me,
> thou shalt come even to Me. I pledge
> thee, My troth; thou art dear to Me."
>
> BHAGAVAD - GITA — 18 -- (65)

What a beautiful article of deliverence from the Divine crystallised in a human form.

Those that cannot undertake 'Nirakar' worship: the worship of the Formless can easily worship the Sakar-incarnate. So Divinity is available for worship in anyway in accordance with a man's aptitude. Both the forms of worship are freely available. There is no antagonism between the worshippers of the Manifested and the Un-manifested Brahman. This in essence is the beauty of Sanatan Dharma. And it is this truth which has given the Hindu mind its tolerance and broadmindedness.

"Vasudeva Sutam Devam Kamsachanura Mardanam
Devaki Parmanandam Krishnam Vandey Jagat - guram."

I worship Vasudeva, the Charioteer, the God, the destroyer of Kamsa and chanura, the supreme joy of Devaki, Krishna, Teacher of the world.